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To Our Departed Brethren

Here's to our Brothers gone before,
Whom we shall see on earth no more.
Their faces clearly we recall,
Their friendly words, their jokes, and all.
Great boys they were! Their shake and smile
Went far to make life worth while.

We mourn for them in sorrow great,
But worry not of their estate;
They have no want, no hates, no fears,
Nor time. They count not days nor years.
For at the end of mortal lives,
Love with immortal life survives.

This know, O Brothers, old and young,
Our thread of living time is hung
On slender strands. And no one knows
How long he stays, how soon he goes.
A little more of light or gloom—
We follow them into the tomb.

The Bible tells, and Masonry,
Some glorious time in days to be
We, glorified, in flesh and bone,
Shall know them even as we're known.
Here's to our well-loved Brethren gone
Whither we soon shall follow on.

—LeRoy B. Leister, 32°, in "The New Age."

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

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EUROPE In the nineteenth century Turkey was known as "The Sick Man of Europe." Today it is Europe herself who is sick, and those statesmen like General Smuts, who see things from a distance, can best appreciate the anxious destinies that move about her bed. Recently he spoke in striking phrases of Europe's peril. "The salvaging of Europe," he said, "is the great task before the world today." England, perhaps, is too inclined to take such phrases for granted. She has lived so long in the center of the world, has assumed so unquestioningly the inheritance of civilization, that any other view would seem dangerous heresy. For her, too, it is a matter of survival; in fighting for Europe she is fighting for herself. Yet it is a striking thing that this should also be accepted by such statesmen as Smuts, speaking for a new and vigorous nation south of the Equator, as well as for Mr. Marshall, speaking for what is not only a new nation but a New World across the Atlantic Ocean from her. Without the help of these young peoples, who have twice come to the aid of Europe already in the past thirty years, Europe's plight would be grave indeed. Yet why should they? And what is Europe doing to justify their sacrifice? These are questions which deserve more thought than they receive. Are the freedom and independence of Europe important merely because Britain still holds the balance of power, which without her, would tip heavily down on the side of Russia? Or has Europe still something of importance to contribute to the development of the world, something, perhaps, which no other nation or group of nations has to give?

These questions are not academic. It is part of the Communists' strength that they do not accept the importance of "Western civilization." They believe, and for the most part sincerely believe, that "Western civilization," or "bourgeois civilization," is decadent and corrupt, that Christianity is either false or unimportant, and that the boasted freedoms of Western democracy are a cheat. They believe that they represent a new and better civilization of which Russia is the first and best example. They believe—and it is a very powerful weapon—that "history is on their side." They also despise or affect to despise a culture which is confined to a small and educated minority in every country. If these views were restricted to the Russians themselves—or to their leaders—it would not matter: it would be enough to show that we are strong enough to resist attack. What is serious is the existence of millions

of men and women within the countries of Western Europe who think the same, who feel no special loyalty to her civilization, but dream of its destruction. General Smuts spoke of these Communists as a Fifth Column who attack the city from within the gates.

Nothing in our age has been more significant than this new technique of aggression and pacific conquest, which has taken the place of orthodox war, and renders it all but unnecessary and obsolete except as a very last resort.

Yet it would be wrong to imagine that Communism is entirely dependent on Russia or that there would be no Communists without Russian support. One cannot forget, as Mr. Toynbee has pointed out that Marx himself was a man of the West and that Marxism was a Western theory, born out of discontent, which found its home in the East only by a series of accidents. And it is unlikely that Communism will be defeated merely by opposing Russia.

There are some who believe that Europe's future is to be "a bridge" between Russian Communism and American capitalism. This may be true in the sense that the existence of countries in various stages of socialist development may blur the harsh distinction. But on all fundamental things Europe cannot be a bridge, for there can be no traffic between a free society and a totalitarian State. If she is valued by the people of the United States and the Dominions it is rather as a bastion than a bridge. Moreover, if she does not preserve her liberties intact she will have no chance of carrying out what may be the true mission of Western Europe in the next 200 years—to fertilize the new civilizations of Russia and America and Asia with the culture of the past 2,000 years. In this task she has a great advantage. At present the attitude of America to Europe is not unlike that of Rome to Greece in the first century B.C. On the one hand, Americans (and Australians and Canadians and South Africans, too) are conscious of their rising power and proud of their youthful vigour; on the other hand, they are aware that Europe has much to teach them of importance. As General Smuts put it:

The peoples of Western Europe have built up a culture and a civilized way of life and thought which forms the proudest and most precious achievement of man and remains a standard for the rest of the world to repair to and advance under. The overrunning of this civilization in the West and South and its assimilation to Soviet conditions would be an immeasurable calamity to our human future.

It is unlikely now that freedom would perish even if Europe went down before Communism, for it is strongly

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rooted in the British Commonwealth and the United States. But to reach their height these countries still require the fertile ideas and spiritual sophistication of Europe. She can and must accept their help in the struggle to regain prosperity and preserve freedom, but at the same time must prove her right to independent existence by the vitality of its intellectual life. Two things are fatal: one is the defeatism which holds that Europe is spent and dying; the other is the arrogance

which resents the rising power of other nations and sneers at their immaturity. European jealousy and denigration of the United States—or Russia, for that matter—is as unworthy as it would be between a father and a son. Europe should be grateful for assistance and glad to assist, believing that the freedom and independence of Europe are vital not only to themselves (for she can imagine no other way of life) but to the education of mankind.—M.G.

GROWTH AND SERVICE OF THE FELLOWCRAFT DEGREE

By N. W. J. HAYDON

PART ONE: GROWTH

In undertaking to lay before you some ideas as to the growth and service of the Fellowcraft Degree, it is even more appropriate on this occasion, before a gathering of Masonic students, than might be suitable for the usual lodge meeting, to begin with an outline of the history of this Degree so far as it has been discovered by other students, more fortunately situated than ourselves in relation to original documents and other essential evidence. For this purpose I have been able to make use of the "Prestonian Lecture" for 1926, prepared by our late Brother, Lionel Vibert, then Secretary of the Lodge Quatuor Coronati, and entitled "The Evolution of the Second Degree."

By the end of the 17th century, whatever loose association there may have existed between the various groups of operative Masons scattered over England, had practically ceased to exist. Indeed these groups were not even generally known as "Lodges," for Dr. Plot, who described them in the year 1686, states that the meetings he had heard of—held in the moorlands of Staffordshire—were "in some places called Lodges" and he adds that they possessed old records which showed that they had once been spread "all over the nation."

I use the term "loose association" because in a very valuable address, read before the Royal Institute of British Architects, by Mr. Wyatt Papworth in 1887, entitled "Notes on the Superintendents of English Buildings in the Middle Ages," the author states, "It is certain from all these observations, that there were fellowships or guilds of masons existing before the middle of the fourteenth century, but whether the one in London had any communication with other guilds then existing in other corporate towns, or whether there was a supreme gild which led to a systematic working, is still without elucidation. All the documents, the contents of which have been detailed herein, have led me to believe that there was not any supreme gild in England, however probable the existence of such a body may appear." This address was reprinted in full, by Bro. Vibert in his magazine "Miscellanea Latomorum," Vols. XV and XVI, 1930-31.

Coming, now, to London, since our present Order had its revival there, we find there is evidence of one group, held in connection with the Company of Masons, and existing before 1620, having its own officers and known as "The Acception," since it was composed of non-operative, or honorary members, known today as "Speculative Masons." But after 1676, there are no references to it in the Company's records and we hear of its activities only once more, that being its meeting in 1682, which Elias Ashmole attended as recorded in his diary. On the other hand, as late as 1738, Anderson states that there had been seven of these groups, or lodges, whose places of meeting were remembered in his time. It was understood that their Society had secret ceremonies and modes of recognition, that their numbers included all ranks of citizens and that they cared for poor and distressed Brethren.

"The Revival"

In 1716, four of these lodges, of whom practically nothing more is known than their names, organized themselves into a new association; nor is it known why they did so. The actual membership—so far as London is concerned—were none of them distinguished for any achievement, whether political, literary or philosophical, and the entire absence of any records of their meetings, even of any references to them in the contemporary newspapers (which have been carefully searched for such) seems to warrant the supposition that they had no other ambition than to form a sort of unofficial City Company and hold the customary annual festival for their mutual enjoyment.

The Operative Masons were, however, still strong enough to issue—as late as the middle of the 18th century—an enactment known as "The New Articles," the first of which directed that no one could be accepted a Mason unless there were present at the meeting at least one craftsman in the trade. The new body made one distinction between themselves and the established City Companies for, since the latter all used the titles Master and Wardens for their officers, they decided to call their own by the name Grand Master and Grand Wardens, from which their organization naturally came to be known as a Grand Lodge. It is advisable

to repeat, here, that these combined names had never before been used by the Masonic Fraternity, in view of the many erroneous statements made about Sir Christopher Wren, Inigo Jones and other famous operatives bearing such titles long previous to 1716. Just how it came about cannot now be definitely explained, it is one of our real problems of research, but the fact is that by 1720 the new body is known to include in its ranks antiquaries, learned members of "The Royal Society for the Promotion of Knowledge," and many persons of high social standing. This, too, in an age when social distinctions were rigid and moral ones equally flexible.

The "Acception"

In reference to this there is an enlightening statement by W. Bro. Rev. W. Covey-Crump, Prestonian Lecturer for 1931, whose subject was "Mediaeval Master Masons and Their Secrets." He says: "During the XVIIth century many gentlemen—men of erudition, culture and social standing—joined the Fraternity. We are therefore bound to ask what was the attraction which induced such literati to take that step. Mere convivial relaxation is too inadequate an incentive to suffice, even if we could say (which we cannot) that they joined select Masters' Guilds, not ordinary Masons' Lodges. To them membership in a society then so obscure offered no entree to a superior social circle, nor did it imply any superior standard of ethical form. Yet these men were not Utopian "visionaries" (notwithstanding Bro. Gould's stigma), though certainly they were seekers for truth. I submit to you that what drew them into Masonry was the desire to participate in certain mysterious secrets known (or supposed) to be imbedded therein—secrets of such a nature as to be specially interesting to them. More than thirty years have passed since this inquiry was broached by W. Bro. Sidney Klein in two remarkable papers entitled "The Great Symbol" and "Magister Mathesios," and advanced at a private demonstration which he gave in the Quatuor Coronati Lodge and afterwards repeated (on Jan. 18th, 1898) at a meeting of distinguished experts held by invitation of the Board of General Purposes in Freemason's Hall, London. These papers are published in volumes X and XXIII of A. Q. C. and the original MS of the demonstration, showing the discovery of the genuine secrets of a M.M. is preserved in the Library of Grand Lodge." It is true that in Scotland, Ireland and England the landed gentry and other persons of importance had been members of the older body long before Grand Lodge had been invented, but we are concerned with the growth of the new body, especially in the cities of London and Westminster, where it had been formed, for by 1721 there was such an increase of membership that special arrangements had to be made for the annual feast of that year. Another consequence of this increase in public interest was the installation as Grand Master of one of the nobility, Philip, Duke of Wharton, an Irish peer and a Jacobite, whose activities in connection with the "Hell-Fire Club" and other dissipations had made his name a by-word for licentiousness as shown in great detail by Lewis

Melville in his "Life" of this personage. (John Lane, 1913).

It is evident that we must not imagine our 18th century Brethren as being governed by the moral standards in force in our own time, for they elected at least one more of this type to the office of Grand Master in 1791 in the person of the Prince of Wales, afterwards George IV, as successor to his ferocious brother, the Duke of Cumberland. However, we have to thank the Duke of Wharton for founding the first Masonic Lodge warranted outside of Great Britain, this being in Madrid, in 1728, "in his own apartments," where he was living because of his known connections with the Pretender and the Stuart party's schemes against the Hanoverian regime.

This increase of membership included many persons living outside "The Bills of Mortality," the name given to the limits of the cities of London and Westminster at that time. This area had been that governed by the operative lodges in London through their Freemen and the early Grand Lodge had, naturally, assumed the same territorial jurisdiction. It had been simple enough to permit the existence of new lodges within these limits and easy for them to regulate their own affairs at their quarterly meetings, which was their practice up to 1725. This is an important period for our present purpose since Anderson says Regulation XIII of their Constitution required that "Apprentices must be admitted Masters and Fellow-Craft only here (i.e. in Grand Lodge) unless by a dispensation." While this appears to be the first mention of two Degrees, beyond that of Apprentice, since we are accustomed to associate each of these terms with a separate ceremony, there is no doubt that one only is intended as, at the Grand Lodge meeting in 1725, this regulation was changed by a resolution that "such part of the 13th Article relating to the Making of Masters, only at a Quarterly Communication, may be repealed and that the Master of each Lodge, with the consent of his Wardens, and the majority of the Brethren being Masters, may make Masters at their discretion." If this resolution did not affect the Fellow-Craft Degree as well, we would have to suppose the absurdity of Grand Lodge retaining authority over an intermediate degree and turning the higher, more important one, over to private lodges!

The Duties

Now what is known of the duties of this Degree? We can get some information from the text of the Old Charges and the practice of other early guilds. We know the Apprentices were boys, just entering adolescence and it is not to be supposed that they would be competent either to receive, or live up to, any other teachings or responsibilities than would be contained in a simple obligation of loyalty to the lodge, secrecy about their Master's home life and obedience to their official superiors. It could not be known whether a boy would last the seven years of apprenticeship, or prove competent to meet the conditions of the work, why then entrust him with a set of tools and instruction in their uses. But the Mason, worthy of admission to full membership, was sworn to obey all the Charges, General and

Special, and the distinction between Master and Fellow is one purely of Gild usage. The Master is head of the Gild, entitled to make contracts for building and to employ Fellows and Apprentices on the work with which he is charged. The Old Charges suggest no secrets as being restricted to Masters, nor do they indicate the secret means of recognition, which must have been in use. But the consistent reference in all of them to Pillars and Ashlars permits the assumption that these had some part in such instructions.

We can understand that an Accepted Mason would not have to spend any time as an Apprentice, but would pass to Fellow and full member at once. Such admission, then, would consist of but one ceremony, yet it is recorded that, in 1635, such Fellows could—on payment of an extra fee—become Masters. But what was the difference between an Accepted Master and the Master of an Operative Gild? The Lodge as a workroom was presided over by any senior, who might be either a Fellow or a Master, and we learn from the original fifth General Charge that no Fellow could "make a Mason without the consent of six or five Fellows at the least." The Gild Master had other duties besides those of the workroom and Gild practice permitted, nay expected, him to attend meetings of the Craft, apart from those of his own lodge. This suggests an origin for the office, in Scotch Lodges, of "Master Depute." By degrees the Masters came to be a body separated by skill and experience in business from the general membership, so that they came in all probability to a rank similar to that known today as Installed Masters, with their own special concerns and secrets or mysteries of modes of work.

The growth of the Fraternity, evidently quite unexpected by the original rulers and members, seems to have been the principal reason for abrogating the Rule which required higher degrees to be given at Grand Lodge only. By 1723, Lodges had been established at Greenwich and Richmond and, by 1725, they had reached as far as Bristol, Chester and even into Wales, at Caermarthen. Not so "far" geographically as from difficulties of transportation, so this scheme of control was bound to break down. Even within the city, the many new lodges had obliged the Grand Master to "deputise" his duty of constituting them and new lodges outside the ten-mile radius from F'mms' Hall, which has come to be the present Masonic City of London, simply could not be warranted if their Wardens must go to London to be qualified, as the Constitution required them to be Fellows. Anderson uses the term "Fellow-craft" but this is a scotticism not previously known amongst English Masons, who had always the term "Fellows" only. This clash between new growth and old laws resulted in a compromise, for the Brethren concerned did what was done again, many years afterwards in the Royal Arch, they devised a "Chair Degree."

It might be well to repeat, here, that our Three Degrees were not originally distinct in themselves—as is evident, even today. The second simply proceeds from, or is an extension of, the first; the third is entirely

separate and instinct from its predecessors. The general absence of official records covering this formative period, forces students to depend largely on contemporary exposures for detailed information. Those of 1723 show us two degrees, known as Entered Apprentice and Entered Fellow, the first of which had all the principal features of our present first two degrees and the second was concerned with details now associated with our present third. In 1725 another exposure shows a similar condition. But in 1730 appeared the first exposure showing three degrees, the second of which has no special opening nor even an Obligation of its own. It was merely a re-arrangement, partly a repetition, of the Acceptance, and carefully avoided giving any material from the third or, as it was then called the "Master's Part."

The practice was, also, that both degrees were conferred on the same candidate on the one evening and, often, the new Brother went no further but remained a Fellow for the rest of his association with the Fraternity. The various Constitutions of Grand Lodge treat the two degrees as one, or perhaps, as a double. The edition of 1767 says that no lodge may make and raise a Brother at any one meeting without due inquiry into his character and a dispensation. Not until 1777 do we find the two degrees completely separated by a rule requiring them to be given at different meetings and, as late as 1790, we find a Tracing Board in use which still combines the two. This second degree, however, was essential to qualification for the Master's chair and the whole of the Installation ceremony, prior to the proceedings of a Board of Installed Masters, was conducted in it. Although the Constitution of our present usage is still similar, there have come to be numerous changes in the ceremonial requirements. Virtually, then, for all the 18th century Freemasonry, the Third Degree was a sort of side order, a luxury and not necessary for full association with the normal activities of the Fraternity.

It seems necessary too, in this connection, to remember that right up to the Union, in 1913, there is no evidence of any uniformity of ritual, even in London. A great deal appears to have been left to suitable improvisation, so we can be sure only that during the 18th century the entire ritual was in process of enlargement, re-arrangement and elaboration. This is confirmed by the fact that, after the Union had been realized, a "Lodge of Reconciliation" was formed for the special purpose of collaborating the different methods of working, and presenting a new compilation for the approval of Brethren through Grand Lodge, which should become the basis of future ceremonial. From this was born what is known today as "Emulation Working" and, although the new Grand Lodge did not see fit to make it the sole and official method for use within its jurisdiction, it became, nevertheless, the most widely used of the various ceremonials current in our own time. This experience with our ritual is strikingly similar to that of our Constitution, which was originally "digested" by Anderson from numerous old MMs., mostly those known to us as "The Old Charges," from

which simple beginnings has grown, as time and circumstance required, the elaborate mechanism and written laws of our modern Fraternity.

PART TWO: SERVICE

Having considered the growth of the body, or outer form, of the Fellow Craft Degree, it becomes appropriate to look into the services that warrant its continued existence. For this purpose, it may be well to divide them into ethical teachings and those still more interior, known as spiritual or, better perhaps, as psychological. I think it extremely unfortunate, to say the least, that there has grown around this Degree so general an idea that it is of no great importance, compared with the other two in our symbolic series. As has been shown already, its essentials are inherited from the operative tradition and usage, equally in kind with the first, though not in extent, and vastly more so than the third which we hold in so much honor. It has also been shown that, actually, it had a more important place in operative usage than the first in the scope of its meaning.

It holds the same place in our modern system that "coming of age" does in civil life and "confirmation" in that of the Protestant Episcopal Church; it means that the individual immediately concerned has become personally responsible for his own acts in relation to his associations with the Craft. His friends congratulate him on this proof of advancement gained from the long training of his apprentice-years and look with confidence to his meeting the claims of citizenship with honor. In fine, it means that, as a component in his communal duties, the man concerned has become dynamic instead of static.

Cultural Values

This degree, more than any others, encourages cultural activities; that it does not insist on them, in our time, is a wise concession to the varied capacities of those who receive its teachings, for surely men succeed only by intelligence even though they do not all follow intellectual methods. The seven Liberal Arts and Sciences will make any artisan a better man, even though they have no direct bearing on his manual skill; so that to leave him to judge the compass of his attainment is to recognize that while all men are human, the "humanities" are not for all men. Nature can be trusted to act as school-master even better than any pedagogue and the normal awakening of life, as time brings experience of various emotional stresses, will develop character, within the individual's capacity, as surely as any course of study. I am assuming, you see, that the function of Freemasonry is to make better men from good material, not to develop a class of philosophers or scientists, however attractive such a goal may be to us as individuals.

As my esteemed friend, Bro. H. L. Haywood wrote in his little pamphlet on "The Symbolism of the Second Degree," published during his editorship of "The Builder":

"It is a mistake to suppose that education is a mere device to train a man in a handicraft, or a collection of pieces of information of more or less practical use;

education leads at last to Truth and God is the truth about the universe. This is the real Holy of Holies, the true Inner Chamber into which, at the last, a Fellowcraft comes; and the vision he has there, the consolation, the strength and the confidence of everlasting life together make up the wages he receives. Such wages are life indeed, to earn which it is worth every man's most manly endeavour, and that at any price."

Ethics is defined as the Science of Morals, the Reasons for Duty, with its demands that seem to oppose so often the claims of self-interest, the strong urgings of physical life. As Freemasons, we have two ancient mottoes, one in Latin and familiar to all who have seen our official letterheads, the other in English, which with brief comprehensiveness, commands us to "Follow Reason." Only as we learn to do so, transmuting it from a difficult labor to natural faculty, do we indeed become Master Masons in our own right, enabled thereby to travel in the foreign lands of life's experiences and earn a Master's pay, in the sure knowledge of services rendered to those who needed them, whether they knew it or not. As the proverb hath it "faithful are wounds from a friend."

The Winding Stair

Our symbolic teachings in this degree and the objects used to illustrate them, would make this paper too lengthy, if examined in detail, but I would like to make particular reference to one whose value seems to me as little noticed as that of the Degree as a whole. The story of the Winding Stairs, on the very face of it, can be only a gateway to some concealed fact. There were no such stairs in the entrance to the Temple, around which our system is arranged, and what were there served only as approaches to the little storerooms for priestly uses along the upper levels of the temple walls. The peculiar proportions of the steps undoubtedly had a significance for their originators, which we can only guess at, but the statement that they wound upwards from the outer to the inner door is clearly a disguise for some esoteric fact that will repay further inquiry, since curved lines have been found to be peculiarly necessary to the structural strength of many natural forms of life.

Hesiod tells us that Prometheus brought the original spark of fire to suffering man, from the jealous guardianship of Zeus, concealed in a stalk of narthex, known to modern gardeners as Giant Fennel. A story which has one fact, at least, in its favor—that the dried fibres of this plant make excellent tinder. Its use here, however, lies in the arrangement of these fibres along the stalk, which takes the form of a long curve, somewhat like the rifling of a gun-barrel. Incidentally, this name "Prometheus" means fore-sight, a species of reason.

In 1910 there was published (M. Kennerley, New York) a book entitled "The New World" by Mr. Allen Upward, an English lawyer, who refers to "that forgotten voice of the Chaldean Oracle 'The God of the World, everlasting, boundless, young and old, of a spiral form,'" and adds "living strength does not shrink and swell along straight lines."

In 1914, a scientist, Theodore A. Cook, published "The Curves of Life" (Henry Holt & Co., N. Y.) in which, with many illustrations of natural objects, bones, horns, shells, trees, etc., the same thesis was advanced.

In the same year, Mrs. Annie Besant, who won the first B.Sc. degree granted to women by London University, and afterwards qualified as a lecturer of its Faculty on the subjects of Inorganic Chemistry, Botany, Light and Heat, Magnetism and Electricity, etc., in the Hall of Science and Art Department, published a little monograph entitled "Occult Chemistry," illustrated with diagrams. In it she advanced her reasons for believing that the atoms of chemical elements are not only moving bodies within themselves, but the lines of force, of which they are composed, are spiral in their mutual association, and these also are composed of "spirillae," just as a length of rope is composed of twisted threads, wound together to make larger twisted threads which are again wound together as may be required to complete the desired thickness of rope. Lastly—so far as I know—came our own Bro. Claude Bragdon, formerly City Architect of Rochester, N.Y., who, in his profusely illustrated "Beautiful Necessity" (A. A. Knopf, N. Y., 1922), again showed that any strength in artificial forms, any harmony of proportion, lies in their approximation to natural forms which, even when appearing straight for short distances, nevertheless prove to be curved. I would strongly urge those of our Brethren, who have the advantage of a technical training as architects or engineers, to consider seriously the usefulness of preparing a paper in which this matter can be presented more fully.

The Human Spine

Other applications of this force-spiral idea to the construction and potentialities of the fleshly temples we inhabit for our discipline and tuition, which appear to have received minute attention are found in the writings and researches of a Hindu science known as Yoga. It is based on the premise that man is the only creature which naturally, and by preference, walks upright, although in doing so he leaves his vital parts exposed and undefended save by his limbs. His ability to remain erect lies, so far as I can follow their arguments, in his spinal column, a wonderful piece of mechanism consisting of a series of closely fitting but separate bones; we start as infants with 33 of these bones, or vertebrae, but finish as adults with only 26! A continuous opening through these bones provides a passage through which the spinal cord extends for their entire length. This spinal cord is a sheath of white fibres enclosing a column of grey matter, similar to that in the brain. A cross section of this latter, shows it to be, roughly, shaped like a figure 8 laid on its side or between a figure 8 and a capital "H". This shape varies slightly according to its location in the column and the size of the two halves increases as it descends from the neck to the sacral region. It is claimed that these two projections serve for the passage of certain currents of nervous energy from a reservoir near the base of the spine, analogous, I infer, to that of the

seminal fluid which is found in the front of the body. There is a definite training by which this energy can be aroused, and governed, far beyond its rate of activity in normal humanity, just as we can train other faculties, which have their apparent seat in the brain cells. The result of this training is that this energy passes upwards to a terminus in the brain, said to be that known as "the pituitary body," where it divides and spreads to right and left, parallel to the eyebrows, until a loop is formed and a tremendous increase of enlightenment and perceptive ability is effected. This power, or energy, they name "Kundalini" and the two currents of energy "Ida" and "Pingala".

The method of awakening is by a system of deliberate breathing exercises joined to minutely directed efforts of the will and a clear understanding of the process, while in use, and of the object to be attained. The peculiar mode of motion of this Kundalini makes them name it "Fire Serpent" and their claim is, that when the "Loop of Life" is formed in the head, that familiar scriptural phrase "thy whole body shall be full of light" is realized as an actual experience. Very much as when an electric current passes through the loop in a lamp. It is known to western science that all the sensory fibres of the sympathetic nervous system have termini in this sheath of white fibres and these extrude threads into the mass of grey matter. The study of their interrelations is a complicated subject, by no means completed, but enough to permit a statement that:

"The spinal cord is not only the seat of reflexes, whose centres lie wholly within the cord itself; it supplies also conducting paths for nervous reactions initiated by impulses derived from spinal nerve but involving mechanisms situate altogether headward of the cord, that is to say in the brain. Many of these reactions affect consciousness, occasioning sensations of various kinds." (Encyclopedia Britannica).

This is no mere Oriental fantasy: similar teachings appear in the Greek mysteries, where the word *Speirema*, meaning a coil, or spiral, is used for Kundalini. In the translations from their writers, made by G. R. S. Mead in his "Thrice Greatest Hermes," references are found to the spiral path of the planets of our solar system, as they accompany the sun in its journey through space, and these are stated to be similar to the paths of the Powers of Life in human bodies.

Edouard Schure, in his *Life of Pythagoras*, mentions the famous Greek's teachings of the awakening to the divine world through the cerebro-spinal system. He also quotes from Professor Reichenbach's "Researches in Magnetism," based on experiments with the nervous systems of living subjects and their luminous emanations. This was amongst the earliest attacks on Victorian materialism.

In an article on "Some Parallels with Kundalini," by E. J. Langford Garstin in *The Occult Review* for December, 1931, he directs attention to Greek and Hebrew metaphysics for similar statements. In the Mysteries of Mithra, the symbol of highest advancement was a lion-headed man, whose body was encircled by

a coiled serpent; the actual energy being known as Speirema. In the Qabalah, the positions of the ten Sephiroth, or foci of the divine powers, are such that the Serpent of Wisdom and Healing, akin to that which Moses was commanded to set on a pole in the sight of the people, moves in a spiral up their central column. Granting the correctness of this teaching it is evident that a thorough acquisition of the Liberal Arts and Sciences is essential as a guard against improper use of the powers gained thereby.

The Symbolic Tools

With these Liberal Arts and Sciences are very suitably associated the Working Tools of a Fellowcraft, the Plumb of Faith, the Square of Hope and the Level of Charity or goodwill. For the Plumb gives an inerring line from the hollow of the hand of God, wherein the universe is set, straight to that Heavenly City, which our knowledge of constant human frailty makes us postulate as a desirable balance. The Square shows the mystic relation between the world of Matter and the realm of Spirit and their helpful association to those instructed in its use. The Level shows that Charity is well founded only when it is extended all around us in that fine perceptive sympathy which, as Herbert Spencer said, can find its own welfare only in seeking the welfare and progress of others.

An inevitable corollary to every promise of reward for services rendered is a definite penalty for work ill done or opportunities abused, and those with which Freemasons are familiar are by no means—as some think—the fanciful and bloody relics of a time when every man needs to keep his weapon beside him and be competent in its use. This fiery energy, which I mentioned just now, traverses between its termini several important nerve-centres, known as ganglions or plexuses, each of which then becomes a point of radiation through the adjacent parts of the body. There are, I understand, seven of these, which directly affect our growth in consciousness, our ability to perceive and use all the other forms and powers of the One Life, which surround us. In the Craft Degrees we are told of such centres but, for our present purpose we need consider only that which works through the heart.

It is the particular business of a Fellow to advance by labor, and that his labor covers all levels of his consciousness is, I think, indicated by the presence of

the swastika in his symbolic actions. His mind has been illumined as an Entered Apprentice and, as an ever living and growing Ego—represented in the Greek Mysteries, especially those of Eleusis, by an ear of corn—he is confronted by a ceaseless stream of images born partly of his own memories, partly from those of his associations in general. He must choose which he will keep and discard the others, a very difficult task in which many fail because they cannot use the test word of power.

In human psychology Will follows Desire for, whether we do well or ill, we have first to arouse the desire for either course, and the seat of desire is held to be the heart. That is the reason behind the ancient prayer "Make me a clean heart, O God," and doubtless you all know from experience that the heart is felt as being the source, or field of action of most of our noblest emotions and desires, equally as of their opposites. Love and Hate affect our lives through it, joy and sorrow make us "light-hearted" or "heavy-hearted." Fear makes us "sick-at-heart"; persistent tyranny is described as "hardening the heart" towards its object. Cowardice is "chicken-hearted." Confidence and anxiety, comfort and distress, all find in the heart a place of birth, so that to "lose heart" means, physically, death, separation from life on earth and, symbolically—of psychologically—the loss of power to desire; complete separation from activity in will power and intellect. An interior life remains, but the Ego, the thinker becomes as closely imprisoned as if he had been born in the body of an idiot; he suffers in solitary confinement. He must endure the pangs of remorse, the only real Hell, until their very fierceness destroys them; they are burned to ashes on that angle of the square where spirit and matter unite. We are not to suppose that this is the end, however, for while man makes errors, in ignorance as well as deliberately, his life is eternal and indestructible. We may still, then, "Follow Reason" and believe that a residue of fine gold, cleansed by the refining fire of experience, becomes available for the Master Craftsman to work up in successive human efforts to meet the trials of the Middle Chamber, so as to pass at last into the Sanctum Sanctorum or whatever other name we may prefer to describe this consummation of human evolution.



THE ORIGIN OF MASONRY

By E. CROMWELL MENSCH

I — FROM OPERATIVE TO SPECULATIVE

The most prolific source of Masonic literature is that dealing with the origin of the Craft. It is a theme which has filled many volumes, and one which invariably follows the same pattern to the point of monotony. Practically all research along these lines start with the stone masons of Europe, and ends up with the guilds, or associations, of ancient Rome. The Temple itself as a source of origin is avoided for two reasons, the first of which is a fear of encroaching upon the secret work of the Order. The second reason is a more logical one, for it is founded in the fact that very little is known about the Temple. There were three Temples built at Jerusalem, each of which was calculated to replace an earlier structure. The last Temple was built by Herod, and is supposedly described by Josephus, the historian. He was an eyewitness to the destruction of this last Temple, but his lack of technical knowledge is painfully evident from his description of its structural details. The Temple previous to Herod's was built by Zerubbabel, a very brief account of which is set forth in the Book of Ezra. The so-called first Temple was built by Solomon, and a fairly complete description of it is set forth in the first Book of Kings.

However, Masonry was founded long before the Temple of Solomon was built. The identification of our Craft with the Temple came about through the ambition of David. It was he who realized the importance of the Tabernacle of Moses, and planned the Temple as a substitute therefore. Through it he sought credit for the establishment of the house and kingdom of God. This ambition of David is described in the second Book of Samuel, but more particularly in the words of II Samuel 7:13, "He shall build an house for my name, and I will establish the throne of his kingdom for ever." These words are supposedly the Lord's, uttered through the medium of Nathan, the prophet. However, they were prompted by David, for Nathan was a member of David's court. What David really sought was a vehicle which would perpetuate the divine power of the Tabernacle. That this structure was possessed of such power is quite evident from the fact that within its confines Moses established the word of God among men. The Word has come down to us practically intact in the form of the Pentateuch, or first five books of the Bible; and the House still stands today! Its original form is essentially unchanged, although some of its parts have been destroyed by the violence of fire, and the quantity of water, which have been visited upon it from time to time. This House, and this Book, were founded at one and the same time, and both are an integral part of Masonry.

This particular phase of the inquiry into the origin of Masonry deals with the shift from operative to specu-

lative, for our ritual tells us that we no longer work in operative, but speculative Masonry only. An entirely new approach to this subject is to be had through the medium which has never changed since our Order was founded. That medium is the Holy Bible, which is placed in the same setting as Moses placed it in the beginning. Save for the legendary part of our ritual, it contains all the factual details of our Craft. When these factual details are worked out to their ultimate conclusion, it will be found that the legendary part of our ritual comprises but a very small percentage of the whole. That the operative phase of our Order was in effect during the time of Moses is stated in Exodus 1:11, "And they built for Pharaoh treasure cities, Pithom and Raamses." It was from the builders of these two cities that Moses recruited the founders of our Order. They were the enslaved workers of Rameses II.

Rameses II reigned over Egypt from 1292 to 1225 B.C. His reign was singularly marked by a wealth of building activities. He completed Seti's temple at Abydos, and added to the temples at Luxor and Karnak. He constructed at Thebes the great mortuary temple of the Rameseum, with its colossal statues of himself; and he built the rock-cut temple at Abu-Simble. During the early part of his reign Rameses II engaged in an important campaign against the Hittites, and fought an indecisive battle at Kadesh on the Orontes River in Syria. In these forays across Palestine, and into Syria, the victor found a means to augment his labor supply in the form of prisoners of war. They were put to work building such cities as Pithom and Raamses, and it was from their ranks that Moses recruited the people of his Exodus. It is specifically stated that some of them worked in bricks and mortar. Exodus 1:14. Any attempt to connect our membership with operative masonry at a later period in history is an inconsistency, for it was these builders of Pithom and Raamses who established speculative Masonry when they built the Tabernacle on Mt. Sinai.

The Tabernacle was really the first "Temple," for it was, and still is, a masterpiece of the builder's art. Every part of it had a symbolic meaning far beyond anything incorporated into the Temple built by Solomon. The superb engineering employed in the design of the Tabernacle indicates that several years of study went into this feature alone prior to its actual building. Since Moses was a royal scribe by calling, he undoubtedly planned the Tabernacle in collaboration with an architect. This period of planning took place while they were still in Egypt, for a great many of its features were borrowed from those to be found in the temples along the Nile. Its design was too intricate to have been improvised in the desert of Sinai. Rameses II died in 1225 B.C., and was succeeded by Menepthah. From all the evidence available, it is

quite plain the Exodus must have taken place fairly close to this change in the administration of the affairs of Egypt. In summing up, operative masonry flourished during the reign of Rameses II, and the transition to speculative Masonry took place during the reign of Menephtah.

The transition to the speculative phase is definitely stated in the words of Exodus 36:8, "And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen." This is the first of a long list of specifications, wherein Moses described the manner in which the Tabernacle was built. It is placed first because these curtains of Fine Twined Linen symbolized a pair of hands raised in supplication. Symbolically, they were so placed that Moses might tell us that no man should ever enter upon any great or important undertaking without first invoking the blessing of God.

As a protege of the royal household, Moses was raised in the pagan worship of Osiris, a deified king. The domain of Osiris was centered in an underground heaven, sealed with the doom of perpetual darkness.

"A DAILY ADVANCEMENT IN MASONIC KNOWLEDGE"

Upon being admitted to the Craft, Freemasons are enjoined to make "a daily advancement in Masonic knowledge." For a while it is easy to obey this instruction. The new entrant is interested and eager to learn. There is much of the first teachings that he has not absorbed fully. He hears it again and perceives more of its meaning. He asks questions and observes, seeking to learn all that he may. And, as he learns, the way to further instruction and enlightenment is opened to him. There is a well-marked course that he follows. His "daily advancement" during this period is assured.

But after he has taken this course—what then? His interest is probably held on the human and fellowship side. He visits other Lodges, discovers old friends and makes new ones. But the desire for knowledge may fade. With many Freemasons this is a critical period. They may appear to come through it successfully, to be regular in their attendance and punctilious in discharging their duties. But if their intellectual interest in the Craft is not sustained, the result, a few years later, may be a gradual slackening in their active participation.

There are several ways in which this decline in interest may be prevented. The key to all of them is progress—advancement in some way. It is a rule of life that nothing stands still. That which does not advance will fall back. That which fails to improve will deteriorate. Progress may be of various kinds. The young Freemason may prepare himself to take his part in the ruling and governing of the Lodge. Through a Lodge of In-

This great king of the spiritual world was flanked with a myriad of lesser deities, to whom tribute had to be paid before the novitiate could hope to enter. Associated with this monopoly of the Egyptian hierarchy was the tyranny and oppression of its rulers. As Moses grew to manhood he saw that the beneficence of God came from above, and that it was the Light from the celestial sphere which caused all nature to blossom forth and prosper. His problem was to present his new doctrine to a people whose ancestors had been steeped in paganism for centuries. To this end he endowed his House with the attributes of the heavens by making every part thereof symbolic of some feature of the celestial sphere. This master plan of course called for the utmost secrecy, and was tied in with a key. The plan itself he concealed by scattering it throughout all five of the books of the Pentateuch, but the key was left for future ages to discover. Since every one of the 7,625 parts of the Tabernacle played a part in its symbolic meaning, the building of this House coincided with the commencement of the speculative phase of Masonry.

struction he may acquire a wider and deeper knowledge of our ritual. This is of great value, not only because it qualifies the Freemason to take part in the work of a Lodge, but because our ritual, like poetry, reveals its full meaning and beauty only to him who has stored it in his memory. Again, the Freemason may in due time proceed to other branches of the Craft. All these forms of progress supply something in the making of the complete Mason. They variously enrich his mind, promote his moral well-being, develop his personality, and extend his capacity for useful service as a Freemason and as a citizen.

Yet there is one means of advancement which, we think, is most readily available and yet is often neglected. It is the acquisition of knowledge, by reading, by study of the researches made by others, and by personal research. The Craft has made provision for this. Grand Lodge has appointed lecturers, men of high attainments, whose services are given freely. In several centers there are Research Lodges, giving their attention wholly and successfully to this work. Many individual Lodges, also, devote time to the reading of papers and discussion.

An aid to study that could be more widely used, however, is the literature of the Craft. There are libraries in the chief centres, and in some of the smaller towns too, that should be used much more than they are. The traditions, the history and the symbolism of Freemasonry afford scope for fascinating study. It can lead

on to the history of ancient times, and to the history of building in successive ages, telling of the skill of the old craftsmen and the wise provisions of their guilds.

Not least, Freemasonry has a periodical literature—including "The Craftsman"—wholly devoted to the interests of the Craft. This periodical literature has a two-fold value for the interested and alert Mason. It presents the latest results of research, and it is a medium for the dissemination of news. Through the Masonic newspaper the Lodge members can learn of the work and progress of Masonry in other parts of New Zealand

and throughout the world. To keep abreast of this news is every Freemason's duty, for we are part of a world-wide institution, and our fraternal purposes can be widely achieved only in so far as we know and understand our brethren in other towns and other lands.

There is then the widest field wherein the Freemason may pursue his quest for knowledge, and if he is mindful of the charge to make a daily advancement he cannot fail to gain instruction of interest to himself that will also enhance his work as a Mason.—*The New Zealand Craftsman.*



GRAND ROYAL ARCH CHAPTER OF MASS. IS 150 YEARS OLD

The Grand Royal Arch Chapter of Massachusetts celebrated its 150th anniversary in Boston, March 7, 8, and 9, 1948. A handsome brochure of more than 30 pages was brought out commemorating the occasion.

The booklet states that "of the ninety-seven constituent Chapters under the Grand Royal Arch Chapter of Massachusetts, the oldest is St. Andrews Royal Arch Chapter of Boston." It was organized on August 18, 1769. It is the oldest Royal Arch Chapter on the North American continent and "from the standpoint of consecutive years of existence, it may possibly be the oldest chapter in the world." The second oldest Chapter is King Cyrus of Newburyport, organized on June 28, 1790.

The records of the St. Andrews Chapter reveal the fact that one of its first and most distinguished members was General Joseph Warren. He was Provincial Grand Master of the Massachusetts Grand Lodge and was in that office when he was killed during the Battle of Bunker Hill. He was the first Most Worshipful Grand Master in the Colonies to preside over a Body of Royal Arch Masons. Paul Revere was closely associated with him in Royal Arch Masonry. In fact, General Warren had appointed a Special Committee, with Bro. Paul Revere in charge, to see personally each and every member of the "Royal Arch Lodge" to find out "whether they (the members) will pay their proportionate part of what the Lodge owes."

In the Green Dragon Tavern, Boston, met the early patriots and, with two exceptions, all were Masons. There they

discussed the principles of liberty and independence later expressed in our Constitution and Bill of Rights.

THREE GENERATIONS

Alexander B. Oeth, a Past Master of Polar Star Lodge No. 79 at St. Louis, Missouri, and Treasurer of that Lodge since 1922, has had the distinction of raising his son and two of his grandsons to the Degree of Master Mason. In April, 1915, he raised his son, Laurence B. Oeth, Sr.; in 1938, he raised his grandson, Laurence B., Jr., and, in 1942, he raised his other grandson, Murray A. Oeth, at which time his son and grandson assisted in the degree work. He has missed only six regular meetings of his Lodge since he was raised in 1909. His wife is a Past Matron of Polar Star Chapter, Order of the Eastern Star, and was Treasurer for 26 years. Quite a Masonic-minded family.

PIKE REMAINS MAY BE MOVED

A movement is on foot to have the remains of General Zebulon M. Pike exhumed and reinterred on the 14,110-foot Colorado peak he discovered while he was exploring parts of that territory in 1806. The general's remains are in the military cemetery at Sackett Harbor, New York, and may not be removed without the consent of a relative of the General. Miss Pauline Sullivan, former secretary to Senator Ed C. Johnson of Colorado who is making an investigation for the Colorado Springs Chamber of Commerce, has located a great, great, grandson in the person of the Rev. C. W. Harrison of Gainesville, Texas, who in a letter agreed to the removal. General Pike was commissioned a Brigadier Gen-

eral by the Army in 1913 and was killed in the second war with England in an assault on Toronto.

ALLIED ORGANIZATIONS

As the days go on more and more news comes about allied Masonic organizations, which are organizations that require some sort of Masonic connection for their membership. One of the best of them, however, and one of the oldest, is the Order of Rainbow for Girls, which was organized by the Rev. W. Mark Sexson, 33°, for a long time Secretary of the Scottish Rite Bodies at McAlester, Oklahoma.

He reports, as Supreme Recorder of the Supreme Assembly, good progress and that the Order has become international. He claims a total active membership of 130,000, and the number of Assemblies is 1,581. There is an honorary degree connected with it, called the Grand Cross of Color, which has a membership of 35,405. This honor is given for services rendered. The Order exists in 42 states of the Union and in seven other countries.

CORNERSTONE LAID

James H. Stewart, Jr., the junior Past Grand Master of the Grand Lodge of Kansas, representing the Grand Master, laid the cornerstone for the new Masonic Temple of Unity Lodge No. 273, A.F.& A.M., at Clearwater, Kansas. The new building is valued at \$30,000. Otto R. Souders, Past Grand Master, delivered the address of the occasion.

VISITS GUAM

Walter R. Coombs, 33°, Deputy of the Supreme Council in the Hawaiian and

the Marianas Islands, has returned to Honolulu from a visit to the Scottish Rite Bodies on the Island of Guam. He reports that everything Masonically is in excellent condition there. On this visit there were 80 who received the degrees, including Rear Admiral C. A. Pownall, Governor of Guam. At the conclusion of the reunion the Charters for the four Scottish Rite Bodies were presented by the Deputy.

LIQUIDATES MORTGAGE

Billings Lodge No. 139, Fort Atkinson, Wisconsin, celebrated its 85th anniversary recently with a ceremony of burning the mortgage on the Lodge's Temple. Van Dyke Park, Grand Master of the Grand Lodge, F.&A.M., of the state, participated in the ceremony and said, incidentally, that it was the ninth such ceremony that he had attended during the past seven months.

The Temple is occupied by the following Bodies: Chapter and Council of the York Rite, the Order of the Eastern Star, the Order of DeMolay for Boys and the Order of Rainbow for Girls.

'Tis the human touch in this world that counts,
The touch of your hand with mine;
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when the night it o'er
And bread lasts only a day;
But the touch of your hand
And the sound of your voice
Will sing on in the soul always.

CHINESE MASONRY

There is a building on the corner of Second and Oak Street in Portland, Oregon, with the Square and Compasses on the front. This is the emblem of the so-called Chinese Masons who meet in that building.

Does this so-called Chinese Masonry have any relation to our Masonry?

In Shanghai, before the war, there was a building on which was a brass sign reading, "Chinese Freemason." On another sign was "Wootsu Memorial Building for the Five Ancestors." The Five Ancestors are the Patron Saints of an organization which includes hundreds of thousands of Chinese living in China and in all parts of the world.

This organization has no historic connection with the Free and Accepted Order of Masons of Europe and America. It originated with a group of Buddhist priests who aided the Manchu Imperial House but were later attacked by representatives of the Manchus. The survivors of this attack are the Patron Saints of

the Order. Since the overthrow of the Manchus by the Chinese revolution in 1911 the society has been gradually developing away from its political activities into a benevolent fraternal society.

The organization in Shanghai is known as "The Chinese Grand Lodge," dating from the revolution in 1911. The Grand Master is elected for life. He claims that Americans and others learning something of their work and organization called them "Chinese Freemasons" and they have adopted the name.

Their landmarks lack most of the landmarks we are familiar with. They pay respect to the God of War. They do believe in immortality. There is no volume of the Sacred Law on their altars. The legend of the Third Degree is lacking. Secrecy is enjoined and the association is open to both men and women.

The Square and Compasses have been used by the Chinese writers from time immemorial to symbolize the same phases of conduct as in our own system of Freemasonry. Confucius says, only at seventy years of age could he venture to follow the inclinations of the heart without fear of transgressing the limits of the Square. The Triad Society have a W.M., a Great Brother, and a Second Brother, corresponding to our S. W. and J. W., a First Point and a Second Point corresponding to our S. D. and J. D. They recognize three degrees, Affiliated Younger Brother, Obligated Elder Brother and Obligated Uncle.

Their ritual does not correspond to ours although many of their symbols are similar to those of our ritual.

There is no regular Grand Lodge in China. However, before the war regular Masonic Lodges were operating there, having been sponsored by the Grand Lodges of the Philippines, England, Scotland, Ireland and Massachusetts.

England had 20 lodges in China; Scotland 6, Germany 2, Massachusetts 3, Ireland 1, and the United Grand Orient of Portugal a single lodge at Macaw.

Most of these lodges were closed during the war and many of their records and furniture burned. Masonry, now, under the new regime will be revived to assist in rebuilding a new China on the basis of Brotherly Love to all people of all nations.

ED. NOTE—There is a Chinese Lodge in Montreal's Chinatown and the last issue of "The Freemason" mentions a similar lodge in Toronto. Whether these Lodges are affiliated to the group mentioned by Bro. Atchinson or not, we do not know but we do know the Montreal Lodge is not recognized by the Quebec Grand body. We remember hazily that many years ago we asked the then President of

the local Chinese Board of Trade about the body from which the local "Lodge" held its authority and were told the headquarters were in Shanghai—but that Canadian members of the "regular" craft were never admitted to its meetings. Possibly some of our readers may be able to give us more definite information as to the status of the local Chinese Lodge. —N. H. Atchison, *Friendship Lodge No. 160, Portland, Oregon.*

MASONRY'S JOB

For more than two centuries Freemasonry as we know it has pursued its peaceful way alone. It has sought no public acclaim; it has asked no help from outside its circle; it has permitted the world to think what it may about its object and its works.

Its best advertisement has been the fact that it does not advertise itself or its works. It has had and today has, only one job to perform, only one reason for existence.

That job is to take the material that comes to it and make good men and better men out of that material. Everything else, our charities, all our works, are incidental to that one purpose.

If Masonry does that job—if it works at it honestly, even if with only a measure of efficiency, it has lived up to its purpose and fulfilled its highest ideal. —*Masonic Beacon.*

NOT ABSOLUTELY PERFECT

This tirade about Masons not living up to their obligations has become painfully tiresome. Many attempt to condemn the whole fraternity simply because a few misguided brethren are recreant to their trust. But it should be remembered that there are black sheep in every fold. We find them in the family, the church and, in fact, in every social organization. But because of the error of one or two brethren no sensible man will argue the sinfulness of a whole Lodge of Masons. However careful we may be in guarding the ballot improper material will get in. Once in it is a difficult matter to get rid of it. It is true that there are Masons who do not observe their obligations, but what is the standing of such men in the world at large. As a rule they do not command the highest respect of their fellow men. Freemasonry does not claim its membership to be absolutely perfect, but it does strive to select only such men as will make good Masons and be observant of their obligations. —*The Victorian Craftsman.*

EAVESDROPPERS

Masonic tradition tells us of a punishment inflicted on members of the

craft in the Middle Ages, when Masonry was purely operative. The Masons in those days, as at the present, were careful to take every precaution to prevent their secrets becoming known to outsiders, and, if anyone was caught listening, he was punished by being held under the eaves of a house in rainy weather, while the rain went in at his shoulders and out at his heels. From their punishment of the old Masons, listeners have long been called "eavesdroppers."

NOTES

We'll whisper words of hope and cheer
F. to F., that we should go
When sickness brings a brother woe
To cheer him on his bed of pain,
And nurse him back to health again.
K. to K., when e'er we pray
At early morn or close of day,
A brother's name should claim a share
In every thought and every prayer.
B. to B., thee still to keep
A brother's secret hidden deep
To all the world but us unknown
And hold them sacred as our own.
H. to B., with firmest grasp
Encircling arms and friendly clasp
We should be found at duty's call
To stay a brother's tottering fall.
M. to E., when e'er we find
To err a brother is inclined
We'll council give in gentlest tone
And breathe it to his ear alone.
Then F. to F. and K. to K.
True brothers we should ever be.
With H. to B. and B. to B.
Each striving still to do his best,
We'll whisper words of hope and cheer
With C. to C. and M. to E.

—*The Compass.*

NO RITUALS—THREE MASTERS

Masons of the United States, where considerable store is set on ritualistic perfection, may be surprised to learn that in Scotland there is no key to the work. A recent visitor to Mother Kilwinning, after witnessing degree work, asked what book was used. The Deputy Master was as astonished by the question as the questioner was when he got the answer: "Book? What Book? We don't use a book, never have done so. What you have heard here has been handed down by word of mouth for ages." There is not a set book ritual in Scotland, nor any Lodges of Instruction. If a Master has good reason to believe he can enhance a ceremony by adding a few lines, not altering or taking away, he is at liberty to do so.

There are three Masters in Scotch Lodges, the R.W. Master, the Deputy Master and the Substitute Master. The

latter two are appointed by the former and sit on the left. The Immediate Past Master sits on the right.—*Oregon Mason.*

All Sorts

SPEAKER—The time has come, fellow citizens, when we must get rid of socialism, and communism, and anarchism . . .

OLD LISTENER—Let's throw out rheumatism, too.

"Doc, I get awful pains when I bend over, put my hands below my knees, straighten up and bring my hands up to my waist."

"Well, why do you make such silly movements?"

"Silly? How else could I get my pants on?"

NEW BOSS—Have you any letters of reference?

NEW BOY—Sure. Read this.

NEW BOSS—"To whom it may concern: Harvey Jenkins worked for us one week and we're satisfied."

The twins had been brought to be christened.

"What names?" asked the clergyman.

"Steak and Kidney," the nervous father answered.

"Bill, you fool," cried the mother, "it's Kate and Sidney."

SUMMER BOARDER—But why are those trees bending over so far?

FARMER—You would bend over too, miss, if you wuz as full o' green apples as those trees are.

"The last time I went horseback riding I wanted to go one way and the horse wanted to go another."

"What happened?"

"The horse tossed me for it."

"I'm through with that girl. I'll never take her out again."

"Why, what's the trouble?"

"She asked me if I could dance."

"And what's wrong with that?"

"We were dancing when she asked."

FORMALITY

The president of a small college was visiting the little town that has been his former home, and had been asked to address an audience of his former neighbors. In order to assure them that his career had not caused him to put on airs, he began his address: "My dear friends, I won't call you ladies and gentlemen; I know you too well to say that."

TRY THE MIRROR

A very large man and a smaller one had been long enough at the bar to reach the confidential stage. "Do you know," remarked the large one, "I weighed only three and a half pounds when I was born?"

"No!" said the small man incredulously. "And did you live?"

"Did I live? Boy! You should see me now!"

CONSERVATIVE

The big store was about to offer its customers a sensational new soap product, and the inventor was trying to interest the floor superintendents in its amazing virtues.

"This Liguasop is wonderful for cleaning your glasses," the sales promoter declared to one old timer. "I hope you will try it."

"I have always cleaned my glasses with huff and puff," he replied, "and I don't intend to change now."

HOW FLATTERING!

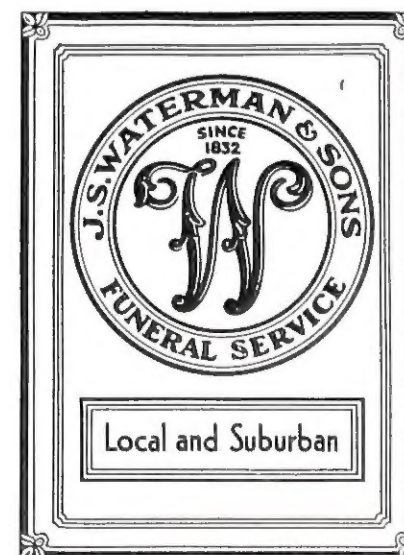
A saleslady in a swank hat shop is now thinking twice before she speaks. A customer who knows her own mind started out with "Nothing with a veil, please."

"Why not, miss?" asked the helpful salesgirl. "You have just the face for a veil."

FACING THE HOME FOLKS

"I just got out of prison this morning," a traveler told a man on a train. "Its going to be tough, facing old friends."

"I can sympathize with you," commiserated the other. "I'm just getting home from the State Legislature."



A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

*By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia*

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

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